

Some Fruits of Solitude,

IN

REFLECTIONS

AND

MAXIMS

Relating to the

CONDUCT

OF

Human Life.

By William Penn.

The Second Edition.

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The PREFACE.

Reader,

THis Enchiridion, I present thee with, is the fruit of Solitude: A School few care to learn in, tho' none instructs us better. Some parts of it are the Result of serious Reflections; Others the Flashings of Lucid Intervals, writ for private Satisfaction and now publisht for an Help to Human Conduct.

The Author bleſseth God for his Retirement, and kiſſes that gentle Hand which led him into it: For tho' it ſhould prove Barren to the World, it can never do ſo to him.

He has now had ſome Time he could call his own; a Property he was never Maſter of before: In which he has taken a View of himſelf and the World; and obſerved wherein he hath hit and miſt the Mark; what might have been done, what mended, and what avoided: Together with the Omiſſions and Exceſſes of others, as well Societies and Governments, as private Families, and Perſons. And he verily thinks, were he to live over his Life again, he could, with God's

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Grace, serve Him, his Neighbour and himself better than he hath done, and have Seven Years of his time to spare. And yet perhaps he hath not been the Worst or the Idlest Man in the World; nor is he the Oldest. And this is the rather said that it might quicken thee, Reader, to lose none of the time that is yet thine.

There is nothing of which we are so lavish as of Time, and about which we ought to be more solicitous: Without it we can do nothing in this World. Time is what we want most, but what alas! we use worst; and for which God will certainly most strictly reckon with us when time shall be no more.

It is of that moment to us in reference to both worlds; that I can hardly wish any man better, in that he would seriously consider what he does with his time: how ~~and~~ to what ends he employs it; and what returns he makes to God, his Neighbour and Himself for it. Will he neer have a Leger for this?

To come but once into the World, and Trifle away our true Enjoyment of it, and of our selves in it, is lamentable indeed. This one Reflection would yield a thinking Person great Instruction. And since nothing below Man can so Think; Man, in being Thoughtless, must needs fall below himself. And that, to be sure, such do, as are unconcern'd in the use of their most precious time. This

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This is but too evident, if we will allow our selves to consider, that there is hardly any thing we take by the right end, or improves to its just advantage.

We understand little of the works of God, either in Nature or Grace. We pursue false Knowledge; and mistake Education extreamly. We are violent in our affections; Confused and Immethodical in our whole Life; making that a Burthen which was given for a Blessing; and of little Comfort to our selves or others: Misapprehending the true Notion of Happiness, and so missing of the Right Use of Life and Way of happy living. And till we are persuaded to stop, and step a little aside, out of the noisy Crowd and Incumbering Hurry of the World, and calmly take a Prospect of things, it will be impossible we should be able to make a right Judgment of our selves, or know our own Misery. But after we have made the just Reckonings which Retirement will help us to, we shall begin to think the World in great measure Mad, and that we have been in a sort of Bedlam all this while.

Reader, whether Young or Old, think it not too soon or too late to turn over the Leaves of thy past Life: And be sure to fold down where any Passage of it may affect thee; And bestow thy Remainder of time, to correct those Faults in thy future Conduct; be it in relation to this or the

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next Life. What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like occasions.

Our Resolutions seem to be vigorous, as often as we reflect upon our past Errors. But, alas, they are apt to be flat upon fresh Temptations to the same things.

The Author does not pretend to deliver thee an **Exact Piece**; his business being not *Vanity*, but *Charity*: 'Tis *Miscellaneous* in the Matter of it, and by no means *Artificial* in the Composure. But it contains Hints, that may serve thee for Texts to preach to thyself upon; and which comprehend much of the Course of Human Life; Since whether thou art Parent or Child; Prince or Subject; Master or Servant; Single or Married; Publick or Private; Mean or Honourable; Rich or Poor; Prosperous or Improsperous; in Peace or Controversie; in Business or Solitude: Whatever be thy inclination or aversion; *Prædise* or *Duty*; thou wilt find something not unsuitably said for thy direction and advantage. Accept and Improve what deserves thy notice. The rest excuse, and place to account of good Will to thee and the whole Creation of God.

R. B.



REFLECTIONS AND MAXIMS.

1. **I**T is admirable to consider how many *Millions* of people come into, and go out of the world, ignorant of *themselves*, and of the *world* they have lived in.

2. If one went to see *Windsor-Castle* or *Hampton-Court*, it would be strange if he did not observe and remember the Situation, the Building, the Gardens, Fountains, &c. And yet few people know themselves; no, not their own Bodies, the Houses of their Minds, the most curious Structure of the World; a *living walking* Tabernacle; nor the *world* out of which it was made, and in which it is fed; which would be so much our benefit, as well as our pleasure, to know.

3. The *world* is a great and stately Volume of Natural things; but how very few Leaves of it do we seriously turn over! This ought to be the Subject of the Education of our Youth, who, at 20, when they should be fit for Business, know not any thing of it.

4. We

4. We are in pain to make them Scholars, but not *Men*, to *Talk*, rather than to *Know* ; which is true *Ganting*.

5. The first thing obvious to Children is what is *Sensible* ; And that we make no part of their *Rudiments*.

6. We press their *Memories* too soon, and puzzle, strain and load them with *Words* and *Rules* : to know *Grammar* and *Rhetorick*, and a strange *Tongue* or two, that is ten to one may never be useful to them ; leaving their natural *Genius* to *Mechanical* and *Physical* Knowledge uncultivated and neglected ; which is of exceeding *Use* and *Pleasure* to them through the whole course of their *Life*.

7. To be sure, *Languages* are not to be despised or neglected. But things are to be preferred.

8. Children had rather be making of *Tools* and *Instruments* of *Play* ; *Shaping*, *Drawing*, *Framing* and *Building*, &c. than getting some *Rules* of *Propriety* of *Speech* by *Heart* : And those also would follow with more *Judgment* and less *Trouble* and *Time*.

9. It were happy if we studied *Nature* more in *Natural Things* ; and acted according to *Nature* ; whose *Rules* are few, plain and more reasonable.

10. Let us begin where she begins, go her pace, and close always where she ends, and we cannot miss of being good *Naturalists*.

11. The Creation would not be longer a Riddle to us, the *Heavens*, *Earth* and *Waters*, with their respective, various and numerous Inhabitants; their Productions, Natures, Seasons, Simpathies and Antipathies; their Use, Benefit and Pleasure, would be better understood by us: And an *Eternal Wisdom*, *Power*, *Majesty* and *Goodness*, very conspicuous to us, through those sensible and passing Forms: The World wearing the Mark of its Maker, whose Stamp is every where visible, and the Characters very legible to the Children of Wisdom.

12. It is pity Books have not been composed for *Youth*, by some curious and careful *Naturalists* and *Mechanicks*, in the Latin Tongue; to be used in Schools, that they might learn things with words: Things obvious and familiar to them, and which would make the Tongue easier to be attained by them.

13. Many able *Gardiners* and *Husbandmen* are yet ignorant of the reason of their Calling; as most *Artificers* are of the reason of their own Rules that govern their excellent Workmanship. But a *Naturalist* and a *Mechanick* of this sort, is *Master* of the reason of both, and may be

be of the practice too, if his industry keep pace with his Speculation; which were very commendable; and without which he cannot be said to be a compleat Naturalist or Mechanick.

14. Finally, if Man be the *index* or *Epitome* of the World, as Philosophers tell us, we have only to read our selves well to be learned in it. But because there is nothing we less regard than the *Characters* of that *Power* that made us, and can best tell us What we are and should be, we are even strangers to our own *Gemini* the *Glass* in which we should see that true, instructing and agreeable variety, which is to be observed in Nature.

15. And yet we are very apt to be full of ourselves, in stead of *Him* that made what we value so much value; and, but for whom, we can have no reason to value our selves: For we have nothing that we can call our own; no, not our selves: For we are all but *Tenants*, and *will* too, of the great Lord of our selves, and the rest of this great *Farm*, the World that we live upon.

16. Man is become a strange *Contradiction* to himself; but it is of himself; not being by *Constitution* but *Corruption* such.

17. He would have others obey him, even his own kind; but he will not obey God, the

is so much above him, and who made him.

18. He will lose none of his Authority; no, not bare an Ace of it: He is humerous to his Wife, he beats his Children, is angry with his Servants, strict with his Neighbours, revenges all Affronts to extremity; but, alas, forgers all the while that *he is the Man*; and is more in *Arrear* to God, that is so very patient with him, than they are to him with whom he is so strict and impatient.

19. He is curious to *Wash, Dress and Perfume* his Body, but *careless* of his soul. The one shall have many Hours, the other not so many Minutes. This shall have 3 or 4 new Suits in a Year, but that must wear its *old Cloaths* still.

20. If he be to receive or see a great Man, how nice and anxious is he that all things be in order? And with what respect and address does he approach and make his Court? But to God, how *dry* and *formal* and *constrained* in his Devotion?

21. In his Prayers he says, *Thy will be done*: But means his own: At least acts so.

22. It is too frequent to begin with God and end with the World. But He is the good mans *Beginning and End*; his *Alpha and Omega*.

23. Such is now become our Delicacy, that

we will not eat ordinary Meat, nor drink small
pall'd Liquor; We must have the best, and the
best cook'd for our Bodies, while our Souls
feed on empty or corrupted things.

24. In short, Man is spending all upon a bare
House, and hath little or no Furniture within
to recommend it; Which is preferring the Cas-
binet before the Jewel, a Lease of seven years
before an Inheritance. So absurd a thing is
Man, after all his proud pretences to wit and
understanding.

25. The want of due Consideration is the
cause of all the Unhappiness Man brings upon
himself. For his second thoughts rarely agree
with his first, which pass not without a consi-
derable Retrenchment or Correction. And yet
that sensible Warning is, too frequently, not
precaution enough for his future Conduct.

26. Well may we say our Infelicity is of our
selves; since there is nothing we do that we
should not do, but we know it, and yet do it.

27. For Disappointments, that come not by
our own Folly, they are the Tryals or Corre-
ctions of Heaven: And it is our own fault, if
they prove not our Advantage.

28. To repine at them does not mend the
matter: It is only to grumble at our Creator.
But to see the Hand of God in them, with a
humble

humble Submission to his Will, is the way to turn his water into wine, and engage the greatest Love and Mercy on our side.

29. We must needs disorder our selves, if we only look at our losses. But if we consider how little we deserve what is left, our Passion will cool, and our Murmures will turn into Thankfulness.

30. If our hairs fall not to the ground, lest we lose our Substance, without God's Providence.

31. Nor can we fall below the Arms of God, how low soever it be we fall.

32. For tho' our Saviours Passion is over, his Compassion is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose.

33. Is it reasonable to take it ill, that any body desires of us that which is their own? All we have, is the Almighty's: And shall not God have his own when he calls for it?

34. Discontentedness is not only in such a case Ingratitude, but Injustice. For we are both unthankful for the time we had it, and not honest enough to restore it, if we could keep it.

35. But it is hard for us to look on things in such a Glass, and at such a distance from this

low World ; And yet it is our Duty, and would be our *Wisdom* and our *Glory* to do so.

36. We are apt to be very Pert at censuring others, where we will not endure advice on ourselves. And nothing shews our weakness more than to be so sharp sighted at spying other men's faults, and so *Purblind* about our own.

37. When the Actions of a Neighbour are upon the Stage, we can have all our Wits about us ; are so quick and Critical we can split a Hair, and find our every Failure and Infirmary. But are without feeling, or have but very little sense of our own.

38. Much of this comes from ill *Nature*, as well as from an inordinate value of our selves. For we love rambling better than home, and blaming the unhappy, rather than covering and relieving them.

39. In such occasions some shew their Malice, and are witty upon *Misfortunes*, others their Justice, they can reflect apace ; but few or none their Charity ; especially if it be about Money-matters.

40. You shall see an old Miser come forth with a set Gravity, and so much Severity against the Distressed, To excuse his *Purse*, that he will ere he has done, put it out of all question, that Riches is *Righteousness* with him. This, says he

is the Fruit of your Prodigality; (as if, poor man, Coverousness were no fault) Or, of your Projects, or grasping after a great Trade: While he himself would have done the same thing, but that he had not the Courage to venture so much ready Money out of his own trusty Hands, tho' it had been to have brought him back the Indies in return. But the Proverb is just, *Vice should not correct Sin.*

41. They have a Right to censure, that have a Heart to help: The rest is Cruelty, not Justice.

42. Lend not beyond thy Ability, nor refuse to Lend out of thy Ability; Especially when it will help others more than it can hurt thee.

43. If thy Debtor be honest and capable, thou hast thy Money again, if not with increase, with praise: If he prove insolvent, don't ruin him to get that, which it will not ruin thee to lose: For thou art but a Steward, and another is thy Owner, Master and Judge.

44. The more merciful Acts thou dost, the more mercy thou wilt receive; And if with a charitable employment of thy temporal Riches, thou gainest eternal Treasure, thy Purchase is infinite: Thou wilt have found the Art of Multiplying indeed.

45. Frugality is good, if Liberality be join'd
B 2 with

With it. The first is leaving off superfluous Expences; the last bestowing them to the benefit of others that need. The first without the last begins Covetousness; the last without the first begins Prodigality: Both together make an excellent Temper. Happy the place where ever it is found.

46. Were it universal, we should be cur'd of two extreams, *Want* and *Excess*: And the one would supply the other, and so bring both nearer to a *Mean*; the just degree of earthly Happiness.

47. It is a Reproach to Religion and Government to suffer so much Poverty and Excess.

48. Were the Superfluities of a Nation valued, and made a perpetual Tax or Benevolence there would be more Alms-houses than Poor Schools than Scholars; and enough to spare for Government besides.

49. *Hospitality* is good, if the poorer sort are the Subjects of our Bounty; else too near a Superfluity.

50. If thou wouldst be happy and easy in thy Family, above all things observe Discipline.

51. Every one in it should know their Duty: and there should be a time and place for every thing: And what ever else is done or omitted be sure to begin and end with God.

52. *Love Labor*: For if thou dost not want it for Food, thou mayest for Physick. It is wholesome for thy Body, and good for thy Mind. It prevents the fruits of idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing.

53. A Garden, an *Elaboratory*, a *work-house*, *Improvements* and *Breeding*, are pleasant and profitable Diversions to the Idle and Ingenious: For here they miss ill Company, and converse with *Nature* and *Art*; whose Variety are equally grateful and instructing; and preserve a good Constitution of Body and Mind.

54. To this a spare Dyet contributes much: Eat therefore to live, and do not live to eat. That's like a Man, but this below a Beast.

55. Have wholesome, but not costly Food, and be rather cleanly than dainty in ordering it.

56. The Receipts of Cookery are swell'd to a Volume, but a good Stomach excels them all; to which nothing contributes more than *Industry* and *Temperance*.

57. It is a cruel Folly to offer up to Ostentation so many lives of Creatures, as make up the State of our Treats; as it is a prodigal one to spend more in Sauce than in Meat.

58. The Proverb says, *That enough is as good as a Feast*: But it is certainly better, if Super-

fluity be a Fault, which never fails to be at Festivals.

59. If thou rise with an Appetite, thou art sure never to sit down without one.

60. Rarely drink but when thou art dry, nor then, between Meals, if it can be avoided.

61. The *smaller* the Drink, the *clearer* the Head, and the *cooler* the Blood; which are great Benefits in Temper and Business.

62. Strong Liquors are good at some times and in small proportions; being better for the sick than for Food, for Cordials than common use.

63. The most *common* things are the most *useful*. Which shews both the *Wisdom* and *Goodness* of the great Lord of the Family of the World.

64. What therefore he has made rare, do thou use too *commonly*: Lest thou shouldest invert the Use and Order of Things; become Wanton and Voluptuous, and thy *Blessings* prove a *Curse*.

65. *Let nothing be lost*, said our Saviour. But that is *lost* that is *misused*.

66. Neither urge another to that, thou wouldst be unwilling to do thy self; nor do thy self what looks to thee unseemly and intemperate in another.

67. All Excess is ill: But Drunkenness is

the worst sort. It spoils Health, dismounts the Mind, and utt'ers Men : It reveals Secrets, is quarrelsome, lascivious, impudent, dangerous and mad. In fine, he that is drunk is not a Man : Because he is so long void of Reason, that distinguishes a Man from a Beast.

68. Excess in Apparel is another costly Folly. The very trimming of the vain World would cloath all the naked ones.

69. Choose thy Cloaths by thine own Eyes, not anothers. The more plain and simple they are, the better. Neither unshapely, nor fantastical ; and for Use and Decency, and not for Pride.

70. If thou art clean and warm, it is sufficient ; for more doth but rob the Poor, and please the wanton.

71. It is said of the true Church, *The King's Daughter is all glorious within*. Let our Cate therefore be of our Minds more than of our Bodies, if we would be of her Communion.

72. We are told, with Truth, that *Meekness and Modesty* are the Rich and Charming Attire of the Soul : And the plainer the Dress, the more distinctly, and with greater Lustre, their Beauty shines.

73. It is great pity such Beauties are so rare, and those of *Jezebel's* Forehead are so common :

Whose

Whose Dresses are Incentives to Lust; but *Bare* in stead of Motives, to Love or Vertue.

74. Never marry but for Love; but see that thou lov'st what is lovely.

75. If Love be not thy *chiefest* Motive, thou wilt soon grow *weary* of a Married State, and stray from thy promise, to search out thy pleasures in *forbidden* places.

76. Let not Enjoyment lessen, but augment Affection, it being the basest of Passions to like when we have not, what we slight when we possess.

77. It is the difference betwixt Lust and Love, that this is fixt, that volatile. Love grows, Lust wastes by Enjoyment: And the Reason is, That one springs from an Union of Souls, and the other from an Union of Sense.

78. They have divers Originals, and so are of different Families: That *inward* and deep, this superficial; This transient, and that permanent.

79. They that Marry for Money cannot have the true satisfaction of Marriage; the requisite means being wanting.

80. Men are generally more careful of the Breed of their Horses and Dogs than of their Children.

81. Those must be of the best sort, for Shape

Strength

Strength, Courage and good Conditions: But as for these, their own Posterity, Money shall answer all things. With such, it makes the Crooked straight, sets Squinteyes right, cures Madness, covers Folly, changes ill Conditions, mends the Skin, gives a sweet Breath, repairs Honour, makes Young, works wonders.

82. O how sordid is Man grown! Man, the noblest Creature of the World, as a God on Earth, and the Image of him that made it; thus to mistake Earth for Heaven, and worship Gold for God!

83. Covetousness is the greatest of Monsters, as well as the Root of all Evil. I have once seen the man that dyed to save Charges. What! Give Ten Shillings to a Doctor, and have an Apothecary's Bill besides, that may come to I know not what! No, not he: Valuing Life less than Twenty Shillings. But indeed such a man could not well set too low a price upon himself; who, tho' he liv'd up to the Chin in Bags, had rather die than find in his heart to open one of them, to help to save his Life.

84. Such a man is *felo de se*, and deserves not Christian Burial.

85. He is a common Nuisance, a Weyr cross the Stream, that stops the Current: An Obstruction, to be remov'd by a Purge of the Law. The only Gratification he gives his Neighbours

is to let them see that he himself is as little the better for what he has, as they are. For he always looks like *Lent*; A sort of *Lay-Minister*. In some sense he may be compar'd to *Pharaoh's lean Kine*, for all that he has does him no good. He commonly wears his *Cloaths* till they leave him, or that no body else can wear them. He affects to be thought poor, to escape *Robberies* and *Taxes*: And by looking as if he wanted *Alms*, excuses himself for giving none. He never goes late to *Markets*, to cover buying the worst: But does it because that is cheapest. He lives of the *Offal*. His Life were an insupportable punishment to any temper but his own: And no greater torment to him on earth than to live as other men do. But the misery of his pleasure is, that he is never satisfied with getting, and always in fear of losing what he cannot use.

86. How vilely has he lost himself, that becomes a *Slave* to his *Servant*; and exalts himself to the Dignity of his *Maker*? *Gold* is the God of the *Wife*, the *Friend* of the *Money-monger* of the *World*.

87. But in *Marriage* do thou be wise; prefer the *Person* before *Money*, *Vertue* before *Beauty*, the *Mind* before the *Body*: Then thou hast a *Wife*, a *Friend*, a *Companion*, a *Second Self*; or

that bears an equal share with thee in all thy Toyls and Troubles.

88. Choose one that measures her Satisfaction, Safety and Danger, by thine; and of whom thou art sure, as of thy secretest Thoughts: A Friend as well as a Wife, which indeed a Wife implies: For she is but half a Wife that is not, or is not capable of being such a Friend.

89. Sexes make no Difference; since in Souls there is none: And they are the Subjects of Friendship.

90. He that minds a Body and not a Soul, has not the better part of that Relation; and will consequently want the noblest Comfort of a Married Life.

91. The satisfaction of our Senses is low, short and transient: But the Mind gives a more raised and extended pleasure, and is capable of a happiness founded upon Reason; not bounded and limited by the Circumstances that Bodies are confined to.

92. Here it is we ought to search out our pleasure, where the Field is large and full of variety, and of an induring Nature: Sickness, Poverty or Disgrace, being not able to shake it, because it is not under the moving influences of Worldy Contingencies.

93. The satisfaction of those that do so is in
well

well doing, and in the Assurance they have of future Reward; that they are best loved of those they love most; and that they enjoy and value the Liberty of their Minds above that of the Bodies; having the whole Creation for the Prospect; the most Noble and Wonderful Works and Providences of God; the Histories of the Ancients, and in them the Actions and Examples of the Verruous; and lastly, themselves, their Affairs and Family, to exercise their Minds and Friendship upon.

94. Nothing can be more entire and without Reserve; nothing more zealous, affectionate and sincere; nothing more contented and constant than such a Couple; nor no greater temporal Felicity than to be one of them,

95. Between a Man and his Wife nothing ought to rule but Love. Authority is for Children and Servants; Yet not without sweetness.

96. As Love ought to bring them together so it is the best way to keep them well together.

97. Wherefore use her not as a Servant whom thou would'st, perhaps, have serv'd Seven Years to obtain.

98. An Husband and Wife that love and love one another, shew their Children and Servants, That they should do so too. Others secretly lose their Authority in their Families, by

Contempt of one another ; and teach their Children to be unnatural by their own Example.

99. It is a general fault not to be more careful to preserve Nature in Children ; Who (at least in the second Descent) hardly have the Feeling of their Relation ; which must be an unpleasant Reflection to affectionate Parents.

100. Frequent Visits, Presents, intimate Correspondence and Intermarriages, within allowed Bounds, are means of keeping up the concern and affection that Nature requires from Relations.

101. Friendship is the next pleasure we may hope for : And where we find it not at home, or have no home to find it in, we may seek it abroad. It is an Union of Spirits, a Marriage of Hearts, and the Bond thereof *Virtue*.

102. There can be no Friendship where there is no Freedom. Friendship loves a free Air, and will not be penned up in strait and narrow Enclosures. It will speak freely, and ask too ; and take nothing ill where no ill is meant ; nay where it is, 'twill easily forgive, and forget too, upon small acknowledgments.

103. Friends are true *Twins* in Soul ; They sympathize in every thing, have the same Love, and Aversion.

104. One is not happy without the other.

nor can either of them be miserable *alone*. if they could change *Bodies*, they take their turn in pain as well as in pleasure; *relieving* one another in their most adverse Conditions.

105. What one enjoys, the other cannot want. Like the Primitive Christians, they had all things in common, and no *Property* but in one another.

106. A true Friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a Friend unchangeably.

107. These being the Qualities of a Friend we are to find them before we chuse one.

108. The Covetous, the Angry, the Proud, the Jealous, the Talkative, cannot but make bad friends, as well as the False.

109. In short, chuse a Friend as thou dost a Wife, till Death separate you.

110. Yet be not a Friend beyond the Altar. But let *Virtue* bound thy Friendship: Else it is not Friendship, but an evil Confederacy.

111. If my Brother or Kinsman will be my Friend, I ought to prefer him before a Stranger; or I shew little Duty or Nature to my Parents.

112. And as we ought to prefer our kindred in point of Affection, so too in point of Charity.

17 ; if *equally* needing and deserving.

113: Be not *easily* acquainted ; lest finding reason to cool , thou makest an *Enemy* instead of a good Neighbour.

114: Be Reserved, but not *Sour* ; Grave, but not *Formal* ; Bold, but not *Rash* ; Humble, but not *Servile* ; Patient, not *Insensible* ; Constant, not *Obstinate* ; Cheerful, not *Light* ; Rather Sweet than *Familiar* ; *Familiar* than *Intimate* ; and intimate with very few , and upon very good Grounds.

115. Return the Civilities thou receivest, & be ever grateful for *Favours*.

116. If thou hast done an Injury to another, rather own it than defend it. One way thou gainest forgiveness : the other, thou doublest the Wrong and Reckening.

117. Some oppose *Honour* to *Submission* : But it can be no *Honour* to maintain , what is *Dishonourable* to do.

118. To confess a *Fault*, that is none, out of *Fear*, is indeed *mean* : But not to be afraid of standing in one, is *brutish*.

119. We should make more *haste* to Right our Neighbour , than we did to wrong him : And in stead of being Vindictive, we should leave him to be judge of his own Satisfaction.

120. True Honour will pay treble Damages,

rather than justify one Wrong by another.

121. In such Controversies, it is but too common for some to say, *both are to blame*; and excuse their own *Unconcernedness*; which is *base Neutrality*. Others will cry, *They are all alike*; thereby involving the injured with the Guilty; to mince the Matter for the Faulty, and cover their own Injustice to the wronged party.

122. *Fear and Gain* are great Perversers of Mankind; and where either prevail, the *Justice* is violated.

123. Avoid *Company*, where it is not profitable or necessary; and in those Occasions speak little, and last.

124. *Silence* is *Wisdom*, where speaking is *Folly*; and always safe.

125. Some are so foolish as to interrupt and anticipate those that speak, instead of hearing and thinking before they answer; which is uncivil as well as silly.

126. If thou thinkest twice, before thou speakest once, thou wilt speak twice the better for it.

127. Better say nothing than not to the purpose. And to speak pertinently, consider both what is fit, and when it is fit to speak.

128. In all Debates, let *Truth* be thy Aim, not *Victory*, or an unjust Interest; and endeavour

your to gain, rather than to expose thy Antagonist.

129. Give no Advantage in Argument, nor lose any that is offered. This is a benefit which arises from Temper.

130. Don't use thy self to Dispute against thine own Judgment, to shew Wit; lest it prepare thee to be too indifferent of what is Right. Nor against another man, to vex him, or for meer Trial of Skill; sincere to inform, or to be informed, ought to be the end of all Conferences.

131. Men are too apt to be concerned for their Credit, more than for the Cause.

132. There is a Truth and Beauty in Rhetorick; but it oftner serves ill turns than good ones.

133. Elegancy is a good mean and Address given to Matter; be it by proper or figurative Speech; where the Words are apt, and Allusions very natural. Certainly it has a moving Grace: But it is too artificial for Simplicity, and oftentimes for Truth. The danger is, lest it delude the weak, who in such Cases may mistake the Handmaid for the Mistress; if not Error for Truth.

134. 'Tis certain, Truth is least indebted to it; because she has least need of it, and least uses it.

135. But it is a *reproveable* Delicacy in those that despise Truth in *plain Cloaths*.

136. Such *Luxuriants* have but *false* Appetites; like those Gluttons, that by *Swaces* force them, where they have no stomach: and Sacrifice to their *Pallate*, not their *Health*; Which cannot be without great *Vanity*, nor that without some *sin*.

137. Nothing does Reason more Right, than the *Coolness* of those that offer it: For Truth often suffers more by the *Heat* of its Defender, than from the Arguments of its Opposers.

138. Zeal ever follows an appearance of Truth, and the assured are too apt to warm; but 'tis their weak side in Argument; Real being better shewn against *Sin*, than Persons, or their Mistakes.

139. Where thou art obliged to speak, be sure to speak the Truth: For Equivocation is *half way* to Lying; as Lying, the *whole way* to Hell.

140. Believe nothing against another but upon good Authority: Nor report what may hurt another, unless it be a greater hurt to others to conceal it.

141. It is *wise* not to seek a Secret; and *honest* not to reveal one.

142. Only trust *thy self*, and another shall not betray thee.

143. *Openness* has the *Mischief*, tho' not the *Malice* of Treachery.

144. Never assent meerly to please others, For that is, beside Flattery, oftentimes Untruth; and discovers a Mind liable to be servile and base: Nor contradict to vex others, for that shews an ill Temper, and provokes, but profits no body.

145. Do not accuse others to excuse thy self; for that is neither Generous nor Just. But let Sincerity and Ingenuity be thy Refuge, rather than Craft and Falshood: For Cunning borders very near upon Knavery.

146. Wisdom never uses nor wants it. Cunning to Wise, is as an Ape to a Man.

147. Interest has the Security, tho' not the Vertue of a Principle. As the World goes, 'tis the surer side: For men daily leave both Relation and Religion to follow it.

148. 'Tis an odd sight, but very evident, That Families and Nations, of cross Religions and Humors, unite against those of their own, where they find an Interest to do it.

149. We are tied down by our Senses to this World: And where that is in Question, it can be none with worldly men, whether they should not forsake all other Considerations for it.

150. Have a care of *Vulgar Errors*. *Dislike* as well as *Allow*, *Reasonably*.

151. Inquiry, is *Human*: Blind Obedience *beats* Truth never loses by the one, but often suffers by the other.

152. The usefulest Truths are *plainest*: and while we keep to them, our Differences can not rise high.

153. There may be a *Wantonness* in Searching as was a *Stupidity* in Trusting. It is great Wisdom *equally* to avoid the Extreams.

154. Do nothing *improperly*. Some are *Witty*, *Kind*, *Cold*, *Angry*, *Easy*, *Stiff*, *Jealous*, *Careless*, *Cautious*, *Confident*, *Close*, *Open*, but all in the *wrong place*.

155. It is ill mistaking where the *Matter* is of importance.

156. Its not enough that a thing be *Right* if it be not *fit* to be done. If not *Prudent*, the *Just*, it is not advisable. He that loses by getting, had better lose than get.

157. Knowledge is the *Treasure*, but *Judgment* the *Treasurer* of a wise Man.

158. If thou wouldest be obeyed, being *Father*; being a *Son*, be *obedient*.

159. He that begets thee, *owes* thee; and has a natural *Right* over thee.

160. Next to God, thy *Parents*; next the *Magistrate*.

161. Remember thou art not more indebted to thy Parents for thy *Nature*, than for their *Love and Care*.

162. *Rebellion* in Children, was therefore made *Death* by Gods Law ; and the next sin to *Idolatry* ; Which is *renouncing* of God, the great Parent of all.

163. *Obedience* to Parents is not only our Duty, but our *Interest*. We received our *Life* from them, and prolong it by obeying them : For *Obedience* is the first *Commandment* with *Promise*.

164. The *Obligation* is as indissolvable as the *Relation*.

165. If we must not disobey God to obey them ; at least, we must let them see, that there is *nothing else* in our *Refusal*. For some unjust *Commands* cannot excuse the general neglect of our Duty. They will be our Parents, and we must be their Children still : And if we cannot act for them against God, neither can we act against them for our selves or any thing else.

166. A man in business must put up many *Affronts*, if he loves his own quiet.

167. We must not pretend to see all that we see, if we would be *easie*.

168. It were *endless* to dispute upon every thing that is *disputable*.

169. A vindictive Temper is not only uneasiness to others, but to them that have it.

170. Rarely promise : But, if lawful, constantly perform.

171. Hasty Resolutions are of the Nature of Vows ; and to be equally avoided.

172. I will never do this, says one, yet does it. I am resolved to do that, says another, flags upon second thoughts : Or does it, thou sayest awkwardly, for his Word's sake ; as if it were worse to break his Word, than to do amiss in keeping it.

173. Wear none of thine own Chains ; but keep free, whilst thou art free.

174. It is an effect of Passion that Wisdom corrects, to lay thy self under Resolutions that cannot be well made, and must be worse performed.

175. Avoid all thou canst being Entrusted. But do thy utmost to discharge the Trust thou undertakest : For Carelessness is Injurious, and not Unjust.

176. The Glory of a Servant is Fidelity, which cannot be without Diligence, as well as Truth.

177. Fidelity has Enfranchised Slaves, and Adopted Servants to be Sons.

178. Reward a good Servant well : And rather

rather quit than *disquiet* thy self with an ill one.
179. Mix *Kindness* with Authority ; and rule
more by *Discretion* than Rigour.

180. If thy Servant be faulty, strive rather to
convince him of his Error, than discover thy
Passion : And when he is sensible, *forgive* him.

181. Remember he is thy *Fellow-Creature*,
and that God's *Goodness*, not thy Merit, has
made the difference betwixt Thee and him.

182. Let not thy Children *Domineer* over thy
Servants : Nor suffer Them to *slight* thy Chil-
dren.

183. Suppress Tales in the general : where
a Matter requires notice, encourage the Com-
plaint, and right the Aggrieved.

184. If thou art a Child, thou art to *Entreat*
and not to Command ; And if a Servant, to com-
ply where thou dost not obey.

185. Tho' there should be but one Master
and Mistress in a Family. yet Servants should
remember that Children have the *Reversion*.

186. Indulge not *unseemly* things in thy
Master's Children ; nor refuse them what is
fitting : for one is the *highest unfairfulness* ; and
the other *Indiscretion* as well as *Disrespect*.

187. Do thine own Work honestly and chear-
fully : And when that is done, help thy Fellow ;
that so another time he may help thee.

188. Be

188. Be not fancifully Jealous : For that Foolish ; as, to be reasonably so is Wise.

189. He that superfinies upon other Men's Actions, covens himself, as well as injures them.

190. To be very subtle and scrupulous in Business, is as hurtful as being over confident and secure.

191. In difficult cases, such a temper is morose ; and in dispatch, irresolute.

192. Experience is a safe Guide : and a Practical Head, is a great happiness in business.

193. We are too careless of posterity ; not considering that as they are, so the next Generation will be.

194. If we would mend the World, we should mend our selves ; and teach our Children to be not what we are, but what they should be.

195. We are too apt to awaken and rouse their passions by the example of our own ; and to teach them to be pleased, not with what is best, but with what pleases best.

196. It is our duty, and ought to be our care to ward against that Passion in them, which is more especially our own Weakness and Affliction : For we are in great measure accountable for them, as well as for our selves.

197. We are in this also true Turners of the World upside down : For Money is first, and virtue the last, and least in our care.

198. It is not *how* we leave our Children, but *what* we leave them.

199. To be sure *Vertue* is but a *Supplement*, and not a *Principal* in their *Portion* and *Character*: and therefore we see so little *Wisdom* or *Goodness* among the *Rich*, in proportion to their *Wealth*.

200. The *Country* Life is to be preferred: For there we see the *works* of *God*; but in *Cities* little else but the *works* of *Men*: and the one make a better subject for our *Contemplation* than the other.

201. As *Puppets* are to *Men*, and *Babies* to *Children*, so is *Man's* *Workmanship* to *God's*: We are the *Picture*, he the *Reality*.

202. *God's* *Works* declare his *Power*, *Wisdom* and *Goodness*; but *Man's* *Works*, for the most part, his *Pride*, *Folly*, and *Excess*. The one is for *use*, the other chiefly for *Ostentation* and *Lust*.

203. *Art* is good, where it is beneficial. *Socrates* wisely bounded his *Knowledge* and *Instruction* by *Practice*.

204. Have a care therefore of *Projects*: and yet despise nothing rashly, or in the *Lump*.

205. *Ingenuity*, as well as *Religion*, sometimes suffers between two *Thieves*, *Pretenders* and *Despisers*.

206. Though injudicious and dishonest *Pro*jectures often discredit *Art*, yet the most *useful* and *extraordinary* Inventions have not first escap'd the scorn of *Ignorance*; as *Authors*, rarely, have escaped cracking of *Heads*, or breaking their *Bicks*.

207. Undertake no Experiment, in *Speculation*, that appears not true in *Art*; Nor do it at thine own Cost, if costly or hazardous making.

208. As many Hands make light Work, several *Purses* make cheap Experiments.

209. Industry is certainly very commendable, and supplies the want of *Parts*.

210. Patience and Diligence, like Faith, move Mountains,

211. Do good with what thou hast, or it will do thee no good.

212. Seek not to be Rich, but Happy. The one lies in *Bags*, the other in Content; which Wealth can never give.

213. We are apt to call things by wrong Names. We will have prosperity to be Happiness, Adversity to be Misery; though That is a School of Wisdom, and often-times the way to eternal Happiness.

214. If thou wouldest be happy, bring thy Mind to thy Condition, and have an Indifference

for more than what is sufficient.

215. Have but *little to do*, and *do it thy self*: And do to others as thou wouldest have them do to thee: So, thou canst not fail of Temporal Felicity.

216. The generality are the worse for their plenty. The voluptuous consumes it; the Miser hoards it; 'tis the good Man that uses it; and to good purposes. But such are hardly found among the prosperous.

217. Be rather *bountiful* than expensive.

218. Neither make nor go to *Feasts*: But let the *laborious Poor* bless thee at home in their *Solitary Cottages*.

219. Never voluntarily want what thou hast in possession; Nor so spend it as to involve thy self in want *unavoidable*.

220. Be not Tempted to *presume* by Success: For many that have got largely, have lost all, by *coveting* to get more.

221. To *bazard much* to get much, has more of *Avarice* than Wisdom.

222. It is great Prudence both to *bound* and *use* Prosperity.

223. Too few know when they have enough; and fewer know *how* to employ it.

224. It is equally advisable not to part *lightly* with what is hardly gotten, and not to

shut up closely what flows in freely.

225. Act not the *Shark* upon thy Neighbor nor take advantage of the *Ignorance*, *Prodigality* or *Necessity* of any one: For that is neer door to *Fraud*, and, at best, makes but an *unblest* gain.

226. It is oftentimes the *Judgment* of God upon greedy rich men, that he suffers them to push on their desires of *Wealth* to the *Excess* of over-reaching, grinding or oppression which poysons all the rest they have gotten. So that it commonly runs away as fast, and in as bad ways, as it was heap'd up together.

227. Never esteem any man, or thy self more for *Money*; nor think the manner of self or another, for want of it; *Virtue* being the just reason of respecting, and the want of it, *displeasing* any one.

228. A Man, like a Watch, is to be valued for his goings.

229. Have a care of more *Sail* than *Ballast*.

230. In all Business, it is best to put nothing to hazard: But where it is unavoidable, be not rash, but firm, and resign'd.

231. We should not be troubled for what we cannot help: But if it was our Fault, let it be so no more. Amendment is *Repentance*, if not *Reparation*.

232. Have a care of that base Evil, *Detraction*. It is the Fruit of Envy; as that is of Pride; the immediat Offspring of the Devil: Who of an *Angel*, a *Lucifer*, a *Son of the Morning*, made himself a *Serpent*, a *Devil*, a *Beelzebub*, and all that is obnoxious to the Eternal Goodness.

233. *Dislike* what deserves it; but never *Hate*: For that is of the Nature of Malice: which is ever to *Persons*, not *Things*; and is one of the *blackest Qualities* Sin begets in the Soul.

234. It were an happy Day, if Men could *bound* and qualifie their *Resentments* with *Charity* to the Offender: For then our *Anger* would be *without Sin*, and better *convict* and *edify* the *Guilty*; which *only* can make it lawful.

235. Not to be provok'd is best: But if mov'd, never correct till the *Fume is spent*: For every *Stroke* our *Fury* strikes, is sure to *hit* our selves at last.

236. If we did but observe the *Allowances* our *Reason* makes upon *Reflection*, when our *passion* is over, we could not want a *Rule* how to behave our selves, in the like occasions.

237. We are more prone to *complain* than *redress*, and to *censure* than *excuse*.

238. It is next to unpardonable, that we

can so often blame what we will not once mend.
It shews, we know, but will not do our Master's
will.

239. They that censure, should practise.
Or else let them have the first stone, and the last
too.

240. Vertue is not secure against Envy. Men
will lessen what they won't imitate.

241. Nothing needs a Trick but a Trick.
Sincerity loaths one.

242. We must take care to do Right Things
Rightly: For a just Sentence may be unjustly exe-
cuted.

243. Circumstances give great Light to true
Judgment, if well weigh'd.

244. Never chide for anger, but for Amend-
ment.

245. Whipping out of Passion, is like eat-
ing only to gratifie the Pallate.

246. Retort without Malice, but never with-
out need.

247. Despise no Body, nor no Condition,
lest it come to be thine own.

248. Never Rail, nor Taunt, The one is
Rude, the other scornful; and both evil.

249. Be not provoked by injuries, to re-
vise them.

250. Upbraid only Ingratitude.

251. Hatred

251. Haste makes work, which Caution prevents.

252. Tempt no Man ; lest thou fall for it.

253. Have a care .of presuming upon After-
Times : for if that miss, all is gone.

254. Opportunities should never be lost: Because they can never be regain'd.

255. It is well to cure, but better to prevent a Distemper. The first shews more Skill, but the last more Wisdom.

256. Never make a Tryal of skill in difficult or hazardous Cases.

257. Refuse not to be informed : For that shews Pride or Stupidity.

258. Humility and Knowledge in poor Cloaths, excel Pride and Ignorance in costly Attire,

259. Neither despise, nor oppose, what thou dost not understand.

260. We must not be concerned above the value of the thing that engages us ; nor raised above Reason, in maintaining what we think reasonable.

261. It is too common an Error, to invert the Order of Things; by making an End of that which is a Means , and a Mean of that which is an End.

262. Religion and Government escape not this Mis-

Mischief: The first is too often made a *Mean* instead of an *End*; the other an *End* instead of *Means*.

263. Thus men seek Wealth rather than Subistence; and the End of Cloaths is the less Reason of their Use. Nor is the satisfying of our Appetite our End in eating, so much as the pleasing of our Pallate. The like may also be said of Building, Furniture, &c. when the Man rules not the Beast, and Appetite submits not to Reason.

264. It is great Wisdom to proportion our Esteem to the Nature of the Thing: For as this way, things will not be undervalued, so neither will they engage us above their intrinsic worth.

265. If we suffer little Things to have great hold upon us, we shall be as much transported for them, as if they deserved it.

266. It is an old Proverb, *Maxima bella ex levissimis causis*: The greatest Feuds have had the smallest Beginnings.

267. No matter what the Subject of the Dispute be, but what place we give it in our Minds, For that governs our Concern and Resentment.

268. It is one of the fairest Errors of our Lives, when we spoil a good Cause by an ill Management: And it is not impossible but we

may

may mean well in an ill Business; but that will not defend it.

269. If we are but sure the End is Right, we are too apt to gallop over all Bounds to compass it; not considering that lawful Ends may be very unlawfully attained.

270. Let us be careful to take just ways to compass just Things; that they may last in their Benefits to us.

271. There is a troublesome Humor some Men have, that if they may not lead, they will not follow; but had rather a thing were never done, than not done their own way, tho' other ways very desirable.

272. This comes of an over-fulness of our selves; and shews we are more concerned for Praise, than the Success of what we think a good Thing.

273. Affect not to be seen; and Men will less see thy weakness.

274. They that shew more than they are, raise an expectation they cannot answer; and so lose their Credit, as soon as they are found out.

275. Avoid Popularity, it has many Snarcs, and no real Benefit to thy self; and uncertainty to others.

276. Remember the Proverb, Bene qui latuit

tu bene vixit, They are happy that live rectly.

277. If this be true, *Princes* and their *Grande*es, of all Men, are the unhappiest : For they live least *alone* : And they that must be enjoyed by every Body, can never enjoy themselves.

278. It is the *Advantage* little Men have upon them ; They can be *private*, and have leisure for Family Comforts ; which are the greatest worldly Contents Men can enjoy.

279. But they that place Pleasure in *Greatness*, seek it there : And we see *Rule* is as much the Ambition of some Natures, as *Privacy* is the choice of others.

280. Government has many shapes : But 'tis *Sovereignty*, tho' not *Freedom*, in all of them.

281. *Rex* & *Tyrannus* are very differing Characters : One Rules his people by Laws, to which they consent : the other by his absolute Will and Power. That is call'd *Freedom*, this *Tyranny*.

282. The first is endanger'd by the Ambition of the *Populace* ; which shakes the Constitution : The other by an ill Administration ; which hazards the Tyrant and his Family.

283. It is great wisdom in Princes of both sorts, not to strain Points too high, with their People : For whether the People have a Right

to oppung them or not, they are ever sure to attempt it, when things are carried too far ; though the Remedy oftentimes proves worse than the Disease.

284. Happy that King who is great by *Justice*, and the People who are free by *Obedience*.

285. Where the Ruler is Just, he may be *Strick* ; else, it is *two to one* it turns upon him : And though he should prevail, he can be no gainer, *where his people are the losers*.

286. Princes must not have *Passions* in Government, nor *Resent* beyond Interest or Religion.

287. Where Example *keeps pace* with Authority, Power hardly fails to be obeyed, and Magistrates to be *honoured*.

288. Where the Magistrate serves ill turns, he loses his Authority with the People ; and gives the Popular opportunity to gratify their Ambition ; And so lays a *Stumbling-block* for his people to fall.

289. It is true, that where a Subject is more popular than the Prince, the Prince is in Danger : But it is as true, that it is his *own Fault* : For no Body has the like *Means, Interest* or *Reason* to be popular as He.

290. It is an unaccountable thing, that some

Prin

Princes incline rather to be *fear'd* than *lov'd* when they see, that fear does not oftner secure a Prince against the *Disaffection* of his People than Love makes a Subject too many for such Prince.

291. Certainly Service upon Inclination like to go farther than Obedience upon Compulsion.

292. The Romans had a just Sense of this when they plac'd *Optimus* before *Maximus*, their most illustrious Captains and Cæsars.

293. Besides, Experience tells us, The Goodness raises a nobler Passion in the Soul, and gives a better Sense of the Duty than Severity.

294. What did *Pharaoh* get by increasing the *Israelites* Task? Ruin to himself in the End.

295. Kings, chiefly in this, should imitate God. Their Mercy should be above all their Works.

296. The difference between the Prince and the Peasant, is in this World: But a Temp ought to be observ'd by him that has the Advantage here, because of the Judgment in the next.

297. The End of every thing should direct the Means: Now that of Government being the Good of the whole, nothing less should be the Aim of the Prince.

298. As often as Rulers endeavour to gratify

just Ends by just Mediums, they are sure of a quiet and easy Government; and as sure of Convulsions, where the Nature of things are violated, and their Order over-ruled.

299. It is certain, Princes ought to have great Allowances made them for Faults in Government; since they see by other Peoples Eyes, and hear by their Ears. But Ministers of State, their immediate Confidants and Instruments, have much to answer for, if to gratify private passions, they misguide the Prince to do a publick Injury.

300. Ministers of state should undertake their Posts at their peril. If Princes over-rule them, let them shew the Law, and humbly resign; If Fear, Gain or Flattery prevail, let them answer it to the Law.

301. The Prince cannot be preserv'd, but where the Minister is punishable: For People, as well as Princes, will not endure Imperium in Imperio.

302. If Ministers are weak or ill Men, and so spoil their places, it is the Prince's Fault that chose them: But if their places spoil them, it is their own Fault to be made worse by them.

303. It is but just that those that reign by their Princes, should suffer for their Princes: For it is a safe and necessary Maxim, not to shift

Heads in Government, while the Hands are being that should answer for them.

304. And yet it were intolerable to be a Minister of State, if every Body may be Accuser and Judge.

305. Let therefore the false Accuser no more escape an exemplary punishment, than the guilty Minister.

306. For it profanes Government to have the Credit of the leading Men in it, subject to vulgar Censure; which is often ill-grounded.

307. The safety of a Prince therefore consists in a well-chosen Council: And that only can be said to be so, where the persons that compose it are qualified for the Business that comes before them.

308. Who would send to a Taylor to make a Coat, or to a Smith to make a Suit of Armour?

309. Let there be Merchants for Trade, Seamen for the Admiralty, Travellers for Foreign Affairs, some of the Leading Men of the Country for Home-businesses, and Common and Civil Lawyers to advise of Legality and Right; who should always keep to the strict Rules of Law.

310. Three things contribute much to ruin Governments; Looseness, Oppression and Envy.

311. Where the Reins of Government are too slack, there the Manners of the People

corrupted: And that destroys Industry, begets Effeminacy, and provokes Heaven against it.

312. Oppression makes a poor Country, and a desperate people, who always wait an Opportunity to change.

313. He that ruleth over Men, must be just, ruling in the fear of God, said an old & wise King.

314. Envy disturbs and distracts Government; clogs the Wheels, and perplexes the Administration: And nothing contributes more to this Disorder, than a partial distribution of rewards and punishments in the Sovereign.

315. As it is not reasonable that Men should be compelled to serve; so those that have Employments should not be endured to leave them humorously.

316. Where the State intends a Man no Affront, he should not Affront the State.

317. A private Life is to be preferred; the Honour and gain of publick Posts, bearing no proportion with the Comfort of it. The one is free and quiet; the other servile and Noisy.

318. It was a great Answer of the Shunamite Woman, I dwell among my own people.

319. They that live of their own, neither need nor often list to wear the Livery of the publick.

320. Their Substance is not during pleasure &

nor have they Patrons to please or present.

321. If they are not advanced, neither can they be disgraced. And as they know not the Smiles of Majesty, so they feel not the Frowns of Greatness, or the effects of Envy.

322. If they want the pleasures of a Court, they also escape the Temptations of it.

323. Private Men, in fine, are so much their own, that paying common Dues, they are Sovereigns of all the rest.

324. Yet the Publick must and will be served. And they that do it well, deserve publick marks of honour and profit.

325. To do so, men must have publick minds as well as Salaries; or they will serve private ends at the publick cost.

326. Government can never be well administered, but where those entrusted make Conscience of well-discharging their places.

327. Five things are requisite to a good Officer, *Ability, Clean Hands, Dispatch, Patience, and Impartiality.*

328. He that understands not his Employment, what-ever else he knows, must be unfit for it; and the Publick suffers by his Inexpertness.

329. They that are able, should be just too; or the Government may be the worse for their Capacity.

330. *Covetousness* in such men prompts them to prostitute the Publick for Gain.

331. The taking of a *Bribe* or *Gratuity*, should be punished with as severe penalties, as the defrauding of the State.

332. Let men have sufficient *Sallaries*, and exceed them at their *Peril*.

333. It is a dishonour to Government, that its Officers should live of *Benevolence*; As it ought to be infamous for Officers to dishonour the Publick, by being *twice* paid for the same business.

334. But to be paid, and not to do business, is *rank Oppression*.

335. *Dispatch* is a great and good *Quality* in an Officer; where *Duty*, not *Gain*, excites it. But of this too many make their private *Market* and *Overplus* to their *Wages*. Thus the *Salary* is for *doing*, and the *Bribe* for *dispatching* the business: As if business could be done before it were dispatched: Or what ought to be done, ought not to be dispatched: Or they were to be paid apart, one by the Government, t'other by the Party.

336. *Dispatch* is as much the duty of an Officer, as *doing*; and very much the *Honour* of the Government he serves.

337. *Patience* is a *Virtue* every where; but

it shines with greater Lustre in the Men of Government.

338. Some are so Proud or Testy, they won't hear what they should redress,

339. Others so weak, they sink or burst under the weight of their Office, tho' they can lightly run away with the Salery of it.

340. Business can never be well done, that is not well understood: Which cannot be without Patience.

341. It is cruelty indeed not to give the unhappy an Hearing, whom we ought to help. But it is the top of Oppression to Blow beat the humble and modest Miserable, when they seek Relief.

342. Some, it is true, are unreasonable in their Desires and Hopes: But then we should inform, not to rail at and reject them.

343. It is therefore as great an instance of Wisdom as a man in business can give, to be patient under the impertinencies and contradictions that attend it.

344. Method goes far to prevent trouble in Business: For it makes the Task easie, hinders Confusion, saves abundance of Time, and instructs those that have Business depending, both what to do, and what to hope.

345. Impartiality, tho' it be the last, is

the least part of the Character of a good Magistrate.

346. It is noted as a Fault, in *Holy Writ*, even to regard the poor: How much more the rich, in Judgment?

347. If our *Compassions* must not sway us; less should our fears, profits or prejudices.

348. Justice is justly represented *blind*; because she sees no difference in the Parties concerned.

349. She has but *one Scale and Weight*, for rich and poor, great and small.

350. Her Sentence is not guided by the Person, but the Cause.

351. The *Impartial* Judge in Judgment, knows nothing but the Law: The Prince no more than the Peasant; his Kindred, than a Stranger. Nay, his *Enemy* is sure to be upon equal Terms with his Friends, when he is upon the Bench.

352. Impartiality is the *Life of Justice*; as That is of Government.

353. Nor is it only a benefite to the State; but private Families cannot subsist comfortably without it.

354. Parents that are partial, are ill obeyed by their Children; and partial Masters not better served by their Servants.

355. Partiality is always *Indirect*, if not *Disloyal*.

Dishonest: For it shews a *Byass* where Reason would have none; if not an *Injury*, which Justice every where forbids.

356. As it makes *Favourites* without Reason so it uses no Reason in judging of Actions. Confirming the Proverb, *The Crow thinks her own Bird the fairest.*

357. What some see to be no fault in one, they will have *Criminal* in another.

358. Nay, how *ugly* do their own failings look to us in the persons of others, which yet we see not in our selves?

359. And but too common it is, for some people, not to know their own *Maxims* and *Principles* in the *Mouths* of other men, when they give occasion to use them.

360. *Partiality* corrupts our Judgment of Persons and Things, of our selves and others.

361. It contributes more than any thing to *Factions* in Government, and *Fewds* in Families.

362. It is a prodigal passion, that seldom returns till it is *Hunger-bit*, and disappointment bring it within bounds.

363. And yet we may be indifferent, to *Faults.*

364. *Indifference* is good in Judgment, but bad in Relation, and stark naught in Religion.

365. And even in Judgment, our indifference

must be to the *Persons*, not *Causes* : For one, to be sure, is right.

366. *Neutrality* is something else than *Indifferency* ; and yet of Kin to it too.

367. A Judge ought to be indifferent ; and yet he cannot be said to be *Neutral*.

368. The one being to be *Even* in Judgment, and the other *not to meddle at all*.

369. And where it is lawful, to be sure, it is best to be *Neutral*.

370. He that espouses *Parties*, can hardly divorce himself from their *Fate* ; And more fall with their *Party*, than rise with it.

371. A *Wise Neuter* joins with neither ; But uses both, as his honest *Interest* leads him.

372. A *Neuter* only has room to be a *Peacemaker* : For being of neither side, he has the means of mediating a *Reconciliation* of both.

373. And yet, where *Right* or *Religion* gives a *Call*, a *Neuter* must be a *Coward* or an *Hypocrite*.

374. In such cases we should never be backward ; nor yet mistaken.

375. When our *Right* or *Religion* is in question, then is the fittest time to assert it.

376. Nor must we always be *Neutral* where our *Neighbour* is concerned : For tho' *Meddling* is a Fault, *Helping* is a *Duty*.

377. We have a *Call* to do good, as often as we have the *Power* and *Occasion*.

378. If Heathens could say, *We are not born for ourselves*; surely Christians should practise it.

379. They are taught so by his *Example*, well as *Doctrine*, from whom they have borrowed their *Name*.

380. Do what good thou canst unknown, and be not vain of what ought rather to be felt, than seen.

381. The *Humble*, in the Parable of the Drar of Judgment, had forgot their good Works. *Lord, when did we do so and so?*

382. He that does Good, for Good's sake, seeks neither *Praise* nor *Reward*; tho' sure both at last.

383. Content not thy self that thou art *Virtuous* in the general: For one *Link* being wanting, the *Chain* is defective.

384. Perhaps thou art rather *Innocent* than *Virtuous*; and owest more to thy *Constitution* than thy *Religion*.

385. *Innocent*, is not to be *Guilty*: *Virtuous*, is to overcome our evil inclinations.

386. If thou hast not conquer'd thy self, that which is thy own *particular Weakness*, thou hast no *Title* to *Virtue*, tho' thou art free from other Men's.

387. For a covetous man to inveigh against *Prodigality*, an Atheist against *Idolatry*, a Tyrant against *Rebellion*, or a Lier against *Swearing*, and a Drunkard against *Gaming*, is for the Pot to call the Kettle *black*.

388. Such reproof would have but little Success; because it would carry but little Authority with it.

389. If thou wouldst conquer thy Weakness, thou must never gratify it.

390. No man is compelled to evil; his consent only makes it his.

391. What man, in his right mind, would conspire his own hurt? Men are beside themselves, when they transgress their Convictions.

392. If thou wouldst not Sin, don't Desire; and if thou wouldst not Lust, don't Embrace the Temptation: No, not look at it, nor think of it.

393. Thou wouldst take much pains to save thy Body: Take some, prethee, to save thy soul.

394. Religion, is the Fear of God, and its demonstration good works; and Faith is the Root of both: For without Faith we cannot please God, nor can we fear what we do not believe.

395. The Devils also believe and know abundance: But in this is the Difference: their Faith works not by Love, nor their Knowledge by Obedience; and therefore they are never the better

better for them. And if ours be such, we be of their Church, not of Christ's : For as Head is, so must the Body be.

396. He was Holy, Humble, Harmless, Merciful, &c. when among us ; to teach what we should be, when he was gone : yet he is among us still, and in us too, a living and perpetual Preacher of the same Grace, his Spirit in our Consciences.

397. A Minister of the Gospel ought to be of Christ's making, if he would pass for one of Christ's Ministers.

398. And if he be one of his making, knows as well as Believes.

399. That Minister whose Life is the Mark of his Doctrine, is a Babler rather than a Preacher ; a Quack rather than a Physician of Value.

400. Of old Time they were made Ministers by the Holy Ghost : And the more that is an ingredient now, the fitter they are for that work.

401. Running Streams are not so apt to corrupt ; nor Itinerant, as settled Preachers : But they are not to run before they are sent.

402. As the Ministers of Christ are made like him, and are like him, so they beget people into the same likeness.

403. To be like Christ then, is to be a Christian. And Regeneration is the only way to the Kingdom of God, which we pray for.

404. Let us to Day, therefore, hear his Voice, and not harden our hearts; who speak to us many ways: In the Scriptures, in our Hearts, by his Servants and his Providences: And the Sum of all is HOLINESS and CHARITY.

405. St. James gives a short Draught of the Matter, but very full and reaching. Pure Religion and undefiled before God the Father, is this, To visit the Fatherless and the Widows in their affliction, and to keep our selves unspotted from the world. Which is compriz'd in those two words, CHARITY and PIETY.

406. They that truly make these their Aim, will find them their Attainment; And with them, the Peace that follows so excellent a condition.

407. Amuse not thy self therefore with the numerous Opinions of the World, nor value thy self upon verbal Orthodoxy, Philosophy, or thy skill in Tongues, or Knowledge of the Fathers; (too much the business and vanity of the World) But in this rejoyce, That thou knowest God, that is the Lord, who exerciseth loving Kindness and Judgment, and Righteousness in the Earth.

408. Publick worship is very commendable if well perform'd. We owe it to God and good Example. But we must know, that God is not tied to Time or Place, who is every where, at
the

the same time : And this we shall know, far as we are capable, if where-ever we are, our desires are to be with him.

409. *Serving God*, People generally confine the Acts of *Publick* and *Private Worship* : And those, the more zealous do often repeat, hopes of acceptance.

410. But if we consider that God is an *Infinite Spirit*, and, as such, every where ; and that our Saviour has taught us, *That he will be worshipped in Spirit and in Truth* ; we shall find the shortness of such a Notion.

411. For serving God concerns the Frame of our Spirits, in the whole Course of our Lives. In every Occasion we have, in which we may shew our Love to his Law.

412. For as Men in Battle are continually in the way of Shor ; so we in this World are continually within the Reach of Temptation. And how do we serve God, if we avoid what we are forbidden, as well as do what he commands.

413. God is better serv'd in resisting a temptation to evil, than in many formal Prayers.

414. This is but twice or thrice a day, that every hour and moment of the day, much more is our continual Watch, than our evening and Morning Devotion.

415. Wouldst thou then serve God ?

not that alone, which thou wouldst not that another should see thee do.

416. Don't take Gods Name in vain, or disobey thy Parents, or wrong thy Neighbour, or commit Adultery, even in thine Heart.

417. Neither be Vain, Lascivious, Proud, Drunken, Revengesful or Angry; Nor Lye, Detract, Back-bite, Over-reach, Oppress, Deceive, or Betray: But watch vigorously against all Temptations to these things; as knowing that God is present, the Overseer of all thy Ways, and most inward Thoughts, and the Avenger of his own Law upon the Disobedient, and thou wilt acceptably serve God.

418. Is it not Reason, if we expect the acknowledgments of those to whom we are bountiful, that we should reverently pay ours to God, our most munificent and constant Benefactor.

419. The World represents a Rare and Sumptuous Palace, Mankind the great Family in it, and God the mighty Lord and Master of it.

420. We are all sensible what a stately Seat it is; the Heavens, adorned with so many glorious Luminaries; and the Earth with Groves, Plains, Valleys, Hills, Fountains, Ponds, Lakes and Rivers; and Variety of Fruits and Creatures, for Food, Pleasure and Profit: In short, how Noble an House he keeps, and the plenty and variety

riety and excellency of his *Table*; His *Order*, *Seasons* and *Suitableness* of every Time and Thing. But we must be as sensible, or at least ought to be, what *Careless* and *Idle* Servants we are, and how *short* and *disproportionable* our behaviour is to his bounty and goodness. How long he bears, and often he reprieves and forgives us: Who, notwithstanding our breach of promises, and repeated neglects, has not yet been provok'd to break up House, and send us to shift for our selves, Should not this great goodness raise a due sense in us of our undutifulness and a Resolution to alter our Course and mend our Manners; that we may be for the future more worthy *Communicants* at our Masters good and great Table? Especially since it is not more certain that we deserve his displeasure, than that we shall feel it, if we continue to be *unprofitable servants*.

421. God has replenish'd this World with abundance of good things for mans life and comfort; but they are all but *Imperfect* Goods. He only is the *Perfect* Good, to whom they point. But alas! Men cannot see him for them; tho' they should see him in them.

422. I have often wondred at the *unaccountableness* of man in this, among other things; that tho' he loves *Changes* so well, he should
care

cure so little to hear or think of his last, great, and best Change too, if he pleases.

423. Being, as to our Bodies, composed of *changeable Elements*, we, with the World, are made up of, and subsist by *Revolution*: But our *Souls* being of another and nobler Nature, we should seek our Rest in a more enduring habitation.

424. Let us then not cozen our selves with the *Shells* and *Husks* of things; nor prefer *Form* to *Power*, nor *Shadows* to *Substance*: *Pictures* of Bread will not satisfy Hunger, nor those of Devotion please God.

425. This World is a *Form*; our Bodies are *Forms*; and no visible Acts of Devotion can be without *Forms*. But yet the less *Form* in Religion, the better, since God is a Spirit: For the more *mental* our Worship, the more *adequate* to the Nature of God; the more *silent*, the more *suited* to the Language of a Spirit.

426. Words are for others, not for our selves: Nor for God, who hears not as Bodies do; but as Spirits should.

427. If we would know this *Dialect*; we must learn of the Divine Principle in us. As we hear the Dictates of that, so God hears us.

428. There we may see him too in all his Attributes; Tho' but in little, yet as much as

we can apprehend or bear : For as he is in himself, he is incomprehensible, and *dwelleth in the Light which no Eye can approach*. But in *Image* we may behold his Glory ; Enough to exalt our apprehensions of God, and to instruct us in that Worship which pleaseth him.

429. Men may *Tire* themselves in a *Labyrinth* of search, and talk of God : But if we would know him indeed, it must be from the *Impressions* we receive of him ; And the softer our Hearts are, the *deeper and livelier* those will be upon us.

430. If he has made us sensible of his Justice by his *Reproof* ; of his Patience, by his *Forbearance* : of his Mercy, by his *Pforgiveness* ; Of his Holiness, by the *Sanctification* of our Hearts through his Spirit ; we have a *grounded knowledge* of God. This is *Experience*, that *Speculation* ; This *Enjoyment*, that *Report*. In short, this is *undeniable Evidence*, with the *reality* of Religion, and will stand all *Winds & Weather*.

431. As our *Faith*, so our *Devotion* should be *lively*. *Cold Meat* wont serve at those *Repasts*.

432. Its a *Coal* from God's Altar must kindle our *Fire* : And without *Fire*, *true Fire*, no acceptable *Sacrifice*.

433. *Open thou my Lips, and then*, said the *Royal Prophet*, *my Mouth shall praise God*. But not till then.

434. The *Preparation* of the Heart, as well as *Answer* of the Tongue, is of the Lord; and to have it, our Prayers must be powerful, and our Worship grateful.

435. Let us chuse, therefore, to commune where there is the warmest sense of Religion; where *Devotion* exceeds Formality, and Practice most corresponds with Profession; and where there is at least as much *Charity* as Zeal: For where this Society is to be found, there shall we find the Church of God.

436. As good, so ill men are all of a Church; and every body knows who must be *Head* of it.

437. It is a sad Reflection; That many men hardly have any Religion at all; and most men have none of their own; for that which is the Religion of their Education, and not of their Judgment, is the Religion of another, and not their own.

438. To have Religion upon Authority, and not upon Conviction, is like a *Finger Watch*, to be set forwards or backwards, as he pleases that has it in keeping.

439. It is a preposterous thing, that men can venture their Souls where they will not venture their Money: For they will take their Religion upon trust, but not trust a *Synod* about the goodness of half a Crown.

Reflections and Maxims.

440. They will follow their own Judgement when their Money is concerned, whatever they do for their Souls.

441. But to be sure, that Religion cannot be right; that a man is the worse for having.

442. No Religion is better than an *Unnatural* One.

443. Grace perfects, but never sours or spoils Nature.

444. To be *Unnatural* in Defence of Grace, is a Contradiction.

445. He that is *without Bowels*, is not a Man. How then can he be a Christian?

446. It were better to be of no Church, than to be *bitter* for any.

447. *Bitterness* comes very near to *Enmity*, and that is the Devil; because the *Perfection of Wickedness*.

448. A good End cannot *sanctify* evil Means, nor must we ever do *Evil*, that Good may come of it.

449. Some folks think they may *Scold, Rail, Hate, Rob and Kill* too; so it be but for *Gods* sake.

450. But nothing in us *unlike* him, can please him.

451. It is as great presumption to *send our Passions upon Gods Errands*, as it is to *palliate them with Gods Name*.

452. Zeal dropt in Charity, is good ; without it, good for nothing: for it devours all it comes near.

453. They must first judge themselves, that presume to censure others : And such will not be apt to overshoot the Mark.

454. We are too ready to retaliate ; rather than forgive, or gain by love and information.

455. And yet we could hurt no man that we believe loves us.

456. Let us then try what Love will do : For if men did once see we Love them, we should soon find they would not harm us.

457. Force may subdue, but Love gains : And he that forgives first wins the Laurel.

458. If I am even with my Enemy, the Debt is paid ; But if I forgive it, I oblige him for ever.

459. Love is the hardest Lesson in Christianity ; but, for that reason, it should be most our care to learn it. *Difficilia quæ Pulchra.*

460. It is a severe rebuke upon us, that God makes us so many allowances, and we make so few to our Neighbour: As if Charity had nothing to do with Religion ; Or Love with Faith, that ought to work by it.

461. I find all sorts of people agree, whatsoever were their Animosities, when humbled by the Approaches of Death: I hear they forgive, when they

that pray for, and love one another : Which shows that it is not our Reason, but our Passion, that makes and holds up the *Fends* that reign among men in their Health and Fulness. They therefore that live nearest to that which they most love, must certainly live best.

462. Did we believe a final Reckoning and Judgment; or did we think enough of what we do believe, we would allow more Love Religion than we do; since Religion is self nothing else but Love to God and Man.

463. He that lives in Love, lives in God, says the beloved Disciple: And to be sure a man can live nowhere better.

464. It is most reasonable men should value that benefit, which is most durable. Now Tongues shall cease and Prophecy fail, and Faith shall be consummated in Sight, and Hope in Enjoyment; But Love remains.

465. Love is indeed Heaven upon Earth; since Heaven above would not be Heaven without it: nor where there is not Love, there is Fear: But perfect love casts out fear. And yet we naturally fear most to offend what we most love.

466. What we love, we'll hear; what we love, we'll trust; and what we love, we'll serve, and suffer for too. If you love me (says our Blessed

Blessed Redeemer) keep my Commandments:
Why ? Then he'll love us ; then we shall be his
Friends ; then he'll send us the Comforter ; then
whatever we ask, we shall receive ; and then
where he is we shall be also. Behold the fruits
of Love ; the Power, Vertue, Benefit and Beauty of
Love !

467. Love is above all ; And when it pre-
vails in us all, we shall all be lovely, and in love
with God and with one another.

Amen.

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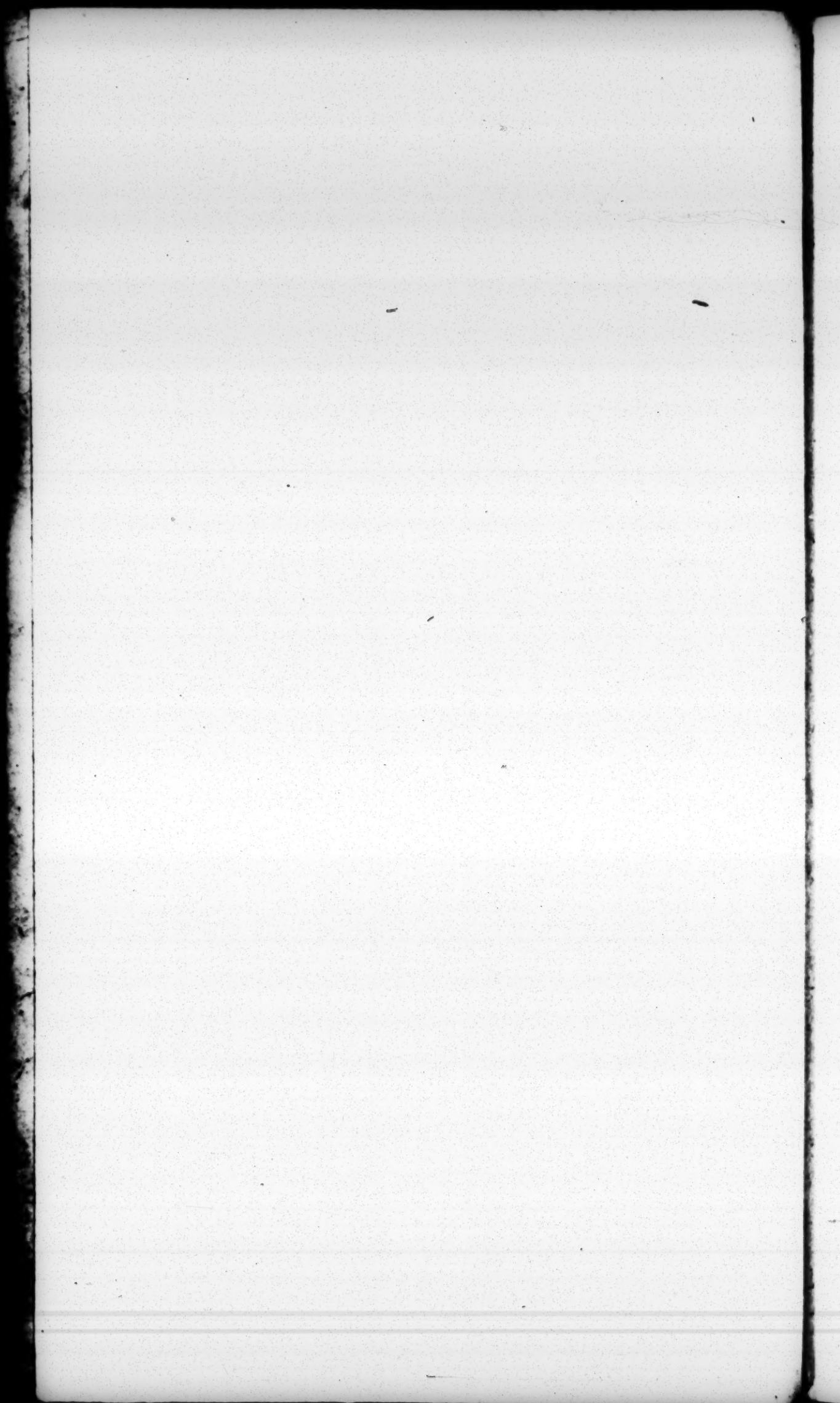
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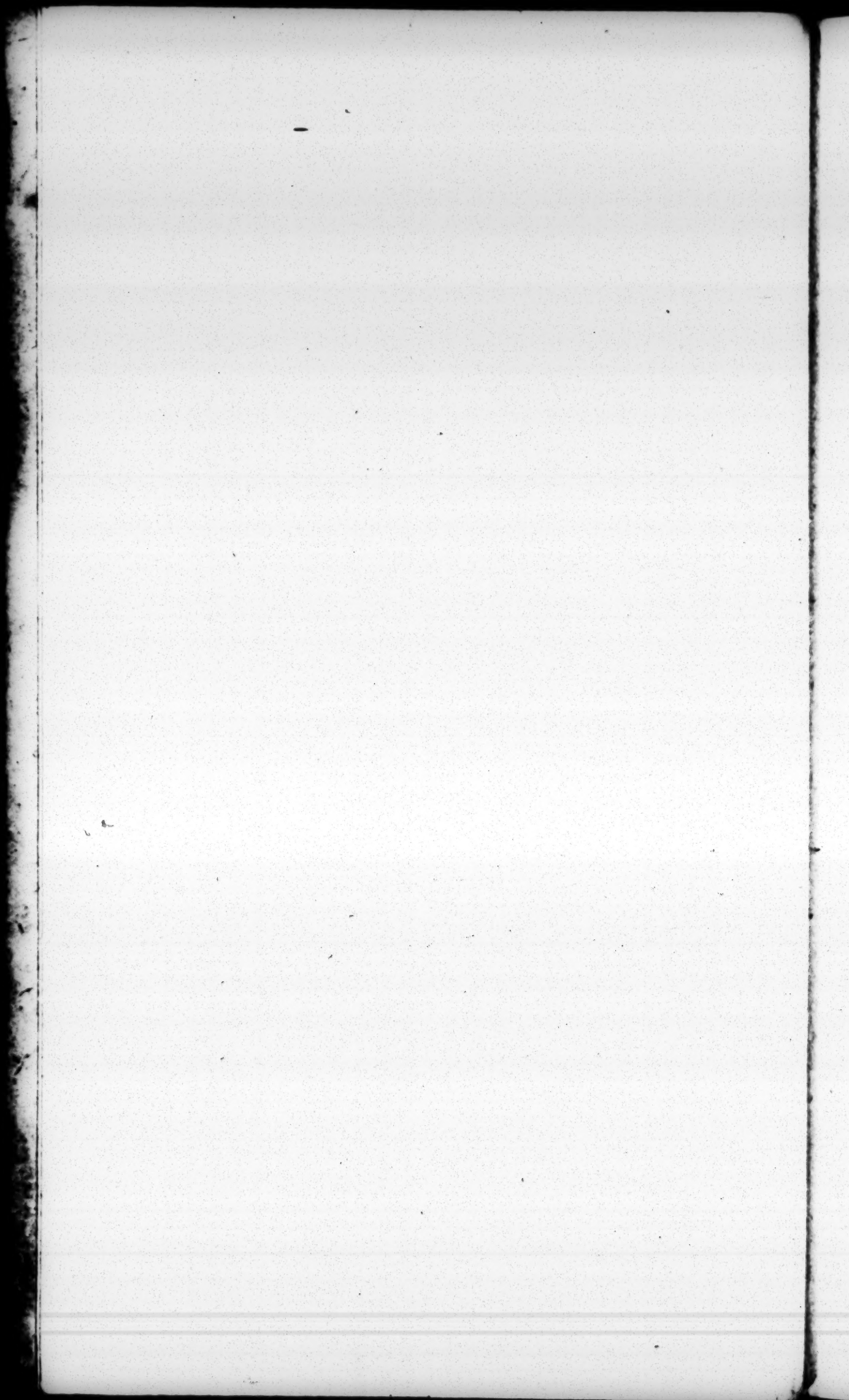
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